

## SATIRE XIII

[exemplo quodcumque malo committitur, ipsi  
displicet auctori. prima est haec ultio, quod se  
iudice nemo nocens absolvitur, improba quamuis  
gratia fallaci praetoris uicerit urna.]  
quid sentire putas homines, Caluine, recenti 5  
de scelere et fidei uiolatae crimine? sed nec  
tam tenuis census tibi contigit, ut mediocris  
iacturae te mergat onus, nec rara uidemus  
quae pateris: casus multis hic cognitus ac iam  
tritus et e medio fortunae ductus aceruo. 10  
ponamus nimios gemitus. flagrantior aequo  
non debet dolor esse uiri nec uolnere maior.  
tu quamuis leuium minimam exiguanque malorum  
particulam uix ferre potes spumantibus ardens  
uisceribus, sacrum tibi quod non reddat amicus 15  
depositum? stupet haec qui iam post terga reliquit  
sexaginta annos Fonteio consule natus?  
an nihil in melius tot rerum proficis usu?  
magna quidem, sacris quae dat praecepta libellis,  
uictrix fortunae sapientia, ducimus autem 20  
hos quoque felices, qui ferre incommoda uitae  
nec iactare iugum uita didicere magistra.  
quae tam fausta dies, ut cesset prodere furtum,  
perfidiam, fraudes atque omni ex crimine lucrum  
quaesitum et partos gladio uel pyxide nummos? 25

1–4 *deleuit Reeve, post 195 transposuit Richards*

4 fallaci: PG *Seruius in Aeneid vi.431*: fallacis  $\Phi$ : urna PSU *Seruius ibid*: urnam  
 $\Phi$ : fallacem...urnam *Markland*

5 homines U, *Ribbeck*: omnes P $\Phi$

13 malorum PAGKTU: laborum FHLOZ

18 an PSAGU: at  $\Phi$ : ut K proficis  $\Phi$ : proficit PS $\Sigma$ . usu P $\Phi$ : usus KVat.2810  $\Sigma$

19 quidem PAFGU: equidem  $\Phi$

23 fausta *Markland*: festa *codd.*: furtum *Nisbet*: furem *codd.*

## SATIRE XIII

[exemplo quodcumque malo committitur, ipsi  
displicet auctori. prima est haec ultio, quod se  
iudice nemo nocens absolvitur, improba quamuis  
gratia fallaci praetoris uicerit urna.]  
quid sentire putas homines, Caluine, recenti 5  
de scelere et fidei uiolatae crimine? sed nec  
tam tenuis census tibi contigit, ut mediocris  
iacturae te mergat onus, nec rara uidemus  
quae pateris: casus multis hic cognitus ac iam  
tritus et e medio fortunae ductus aceruo. 10  
ponamus nimios gemitus. flagrantior aequo  
non debet dolor esse uiri nec uolnere maior.  
tu quamuis leuium minimam exiguanque malorum  
particulam uix ferre potes spumantibus ardens  
uisceribus, sacrum tibi quod non reddat amicus 15  
depositum? stupet haec qui iam post terga reliquit  
sexaginta annos Fonteio consule natus?  
an nihil in melius tot rerum proficis usu?  
magna quidem, sacris quae dat praecepta libellis,  
uictrix fortunae sapientia, ducimus autem 20  
hos quoque felices, qui ferre incommoda uitae  
nec iactare iugum uita didicere magistra.  
quae tam fausta dies, ut cesset prodere furtum,  
perfidiam, fraudes atque omni ex crimine lucrum  
quaesitum et partos gladio uel pyxide nummos? 25

1–4 *deleuit Reeve, post 195 transposuit Richards*

4 fallaci: *PG Seruius in Aeneid vi.431*: fallacis  $\Phi$ : urna *PSU Seruius ibid*: urnam  
 $\Phi$ : fallacem...urnam *Markland*

5 homines *U, Ribbeck*: omnes *P $\Phi$*

13 malorum *PAGKTU*: laborum *FHLOZ*

18 an *PSAGU*: at  $\Phi$ : ut *K* proficis  $\Phi$ : proficit *PS $\Sigma$* . usu *P $\Phi$* : usus *KVat.2810  $\Sigma$*

19 quidem *PAFGU*: equidem  $\Phi$

23 fausta *Markland*: festa *codd.*: furtum *Nisbet*: furem *codd.*

## SATIRE XIII

[Anything which is done which sets a bad example  
does not please the one who does it. This is the first punishment:  
nobody who is guilty is acquitted in his own judgement,  
even though the wicked  
favour of the praetor has prevailed by means of a lying urn.]  
What, Calvinus, do you think people feel about the recent 5  
crime and the charge of trust abused? But then  
you happen to have an estate which is not so tiny that the burden  
of a moderate loss would sink you, and we see that what you  
are suffering  
is not a rare occurrence. This misfortune is well-known to many  
people and is by now 10  
a threadbare subject taken from the middle of fortune's pile.  
Let us set aside excessive moaning. A man's pain ought not to be  
more fiery than is right, nor be bigger than the injury itself.  
You can scarcely bear a tiny, minuscule speck of misfortune,  
however  
light it is, as you blaze inside with guts bubbling up,  
all because a friend is not giving back to you a sum entrusted 15  
to him which was  
under divine protection. Is this a source of astonishment to one  
who has put  
sixty years behind him, one born in the consulship of Fonteius?  
Or do you derive no benefit from the experience of so much life?  
Great indeed is Philosophy – who gives us instructions in her  
sacred little books – the  
lady who overcomes fortune, but we reckon 20  
these men also to be fortunate, who have learned from their  
teacher Life  
to bear life's discomforts without throwing off the yoke.  
What day is so auspicious that it gives up on uncovering theft,  
treachery, deceit – and gain pursued by means of every crime,  
cash generated by the sword or the drug-box? 25

rari quippe boni, numera, uix sunt totidem quot  
 Thebarum portae uel diuitis ostia Nili.  
 nona aetas agitur peioraque saecula ferri  
 temporibus, quorum sceleri non inuenit ipsa  
 nomen et a nullo posuit natura metallo. 30  
 nos hominum diuomque fidem clamore ciemus  
 quanto Faesidium laudat uocalis agentem  
 sportula? dic, senior bulla dignissime, nescis  
 quas habeat ueneres aliena pecunia? nescis  
 quem tua simplicitas risum uulgo moueat, cum 35  
 exigis a quoquam ne peieret et putet ullis  
 esse aliquod numen templis araeque rubenti?  
 quondam hoc indigenae uiuebant more, priusquam  
 sumeret agrestem posito diademate falcem  
 Saturnus fugiens, tunc cum uirguncula Iuno 40  
 et priuatus adhuc Idaeis Iuppiter antris;  
 nulla super nubes conuiuia caelicolarum  
 nec puer Iliacus formonsa nec Herculis uxor  
 ad cyathos et iam siccato nectare tergens  
 brachia Volcanus Liparaea nigra taberna; 45  
 prandebat sibi quisque deus nec turba deorum  
 talis ut est hodie, contentaque sidera paucis  
 numinibus miserum urguebant Atlanta minori  
 pondere; nondum imi sortitus triste profundi  
 imperium Sicala toruos cum coniuge Pluton, 50  
 nec rota nec Furiae nec saxum aut uolturis atri

26 numera *PU*: numero *AHKOT*: numerum *FLUZ*: innumerum *G*

28 nona *Φ*: non *FK*: nunc *P*: aere *Housman*: quinta *Markland*: nulla *Scholte*.  
 agitur *codd.*: grauior *Weidner*

34 *versum om. GKU*.

36 ullis *Φ*: altis *Courtney*

41 priuatus *codd.*: primaueus *Britannicus*: cirratus *Scholte*: Idaeis *codd*: Dictaeis  
*dub. Markland*

44 et iam *codd.*: sed iam *Guyet* siccato *mss*: saccato *Schurtzfleisch*: libato  
*Ruperti*: tendens *Ruperti*: tollens *Cramer*

49 imi *Housman*: *om. P. Vat. Pal 1701*: aliquis *Φ*

50 imperium *HLOZ*: imperium aut *PSΦΣ*

Good men are few, you see. Count them, they are hardly  
     as many as  
 the gates of Thebes or the mouths of the rich Nile.  
 The ninth era is now being acted out, an age worse than the times  
 of iron – and nature herself does not discover a  
 name for the wickedness and has laid it against no specific metal. 30  
 Yet we call on the trust of men and gods with the sort of loud  
     shout  
 with which the bellowing hand-out recipients voice praise  
     of Faesidius as he  
 pleads in court? Old man (who has not outgrown your child's  
     toys), tell me, do you not know  
 the pull of other folk's money? Do you not know  
 what mirth your naiveté stirs in the common people, when 35  
 you demand of anybody that he should not break his oath  
     and should think  
 that there is some divine power in any temples and the reddening  
     altar?  
 At one time the natives lived in this way, before  
 Saturn put down his diadem and took up the farmer's sickle  
 as he fled, in those days when Juno was a little virgin 40  
 and Jupiter was still a nobody in the caves of Ida.  
 No banquets of the heaven-dwellers above the clouds then,  
 no Trojan boy nor comely wife of Hercules  
 at the cups nor Vulcan draining the nectar first and then cleaning  
 his arms, black from his Liparaean shop. 45  
 Each god took his lunch by himself and there was no crowd  
     of gods  
 such as we have today; the stars were content with just a few  
 divinities and pressed down on poor Atlas with a lighter  
 weight. Stern Pluto had not yet drawn as his lot the dismal  
 kingdom of the lower deep along with his Sicilian wife, 50  
 and there was no wheel there, nor Furies nor the rock nor  
     the punishment

poena, sed infernis hilares sine regibus umbrae.  
 improbitas illo fuit admirabilis aeuo,  
 credebant quo grande nefas et morte piamdum  
 si iuuenis uetulo non adsurrexerat et si 55  
 barbato cuicumque puer, licet ipse uideret  
 plura domi fraga et maiores glandis aceruos;  
 tam uenerabile erat praecedere quattuor annis  
 primaque par adeo sacrae lanugo senectae.  
 nunc si depositum non infitietur amicus, 60  
 si reddat ueterem cum tota aerugine follem,  
 prodigiosa fides et Tuscis digna libellis  
 quaeque coronata lustrari debeat agna.  
 egregium sanctumque uirum si cerno, bimembri  
 hoc monstrum puero et miranti sub aratro 65  
 piscibus inuentis et fetae comparo mulae,  
 sollicitus tamquam lapides effuderit imber  
 examenque apium longa consederit uua  
 culmine delubri, tamquam in mare fluxerit amnis  
 gurgitibus miris et lactis uertice torrens. 70  
 intercepta decem quereris sestertia fraude  
 sacrilega. quid si bis centum perdidit alter  
 hoc arcana modo, maiorem tertius illa  
 summam, quam patulae uix ceperat angulus arcae?  
 tam facile et pronum est superos contemnere testes, 75

54 quo *P*: quod *Φ*: quom *Knoche*

55 adsurrexerat *Φ*: adsurrexerit *FGUO*

57 fraga *P Vat. Pal 1701*: farra *Φ*

58 tam *Φ*: tum *P*

59 par adeo *Φ*: cara adeo *G*: pars adeo *codd. nonnulli*: sacrae *Φ*: serae *Markland*

65 hoc *PSGU*: ut *Φ* miranti *Φ*: mirantis *G*: mirandis *PA*: liranti *Gataker*:  
rimantis *Scholte*

68 examenque *Φ*: examenue *Markland*

70 miris *Φ*: diris *Buecheler*: niueis *Guyet*: nigris *Schrader*: alii alia

71 intercepta *Φ*: interuersa *Scholte*

73 illa *PGHU*: ille *Φ*

74 ceperat angulus *codd.*: ceperit ambitus *Markland*

by the black vulture, but only cheerful shades without any  
nether-world kings.

In that era wickedness was a source of astonishment.

They thought it a great outrage and one deserving of the death  
penalty

if a young man had not stood up for an old chap – or 55

a boy for anyone with a beard even if the boy could see  
more strawberries and bigger heaps of the acorn in his own home.

So much respect was awarded to anyone one four years older  
and the first chin-fluff was as good as venerable old age.

These days, if a friend does not deny that money has been  
deposited with him,

60

if he gives you the old purse complete with all the rust,  
then it is seen as marvellous trustworthiness, worthy

of the Etruscan books

and something that must be atoned for with a garlanded lamb.

If I see a man of outstanding integrity, I compare this prodigy

to a boy with double limbs, to fish discovered beneath an  
astonished plough and to a pregnant mule;

65

I am as worried as I would be if a rain-shower has poured  
down stones

and a swarm of bees in a long cluster has settled on the  
roof of a shrine, as if a river has flowed into the sea with  
amazing floods, pouring in with a cataract of milk.

70

You complain that 10,000 sesterces has been sequestered in an  
act of unholy fraud? What if somebody else has lost a secret

20,000 in this way, what if a third man has lost a greater

sum than that – a sum which the corner of his expansive treasure  
chest had scarcely contained?

It is as easy as falling off a log to despise the witnesses above

75

si mortalis idem nemo sciat. aspice quanta  
 uoce neget, quae sit ficti constantia uoltus.  
 per Solis radios Tarpeiaque fulmina iurat  
 et Martis frameam et Cirrhaei spicula uatis,  
 per calamos uenatricis pharetramque puellae 80  
 perque tuum, pater Aegaei Neptune, tridentem;  
 addit et Herculeos arcus hastamque Mineruae,  
 quidquid habent telorum armamentaria caeli.  
 si uero et pater est, 'comedam' inquit 'flebile nati  
 sinciput elixi Pharioque madentis aceto.' 85  
 sunt in fortunae qui casibus omnia ponant  
 et nullo credant mundum rectore moueri  
 natura uolente uices et lucis et anni,  
 atque ideo intrepidi quaecumque altaria tangunt.  
 [est alius metuens ne crimen poena sequatur.] 90  
 hic putat esse deos et peierat, atque ita secum:  
 'decernat quodcumque uolet de corpore nostro  
 Isis et irato feriat mea lumina sistro,  
 dummodo uel caecus teneam quos abnego nummos.  
 et pthisis et uomicae putres et dimidium crus 95  
 sunt tanti. pauper locupletem optare podagram  
 nec dubitet Ladas, si non eget Anticyra nec  
 Archigene; quid enim uelocis gloria plantae  
 praestat et esuriens Pisaeae ramus oliuae?  
 ut sit magna, tamen certe lenta ira deorum est; 100  
 si curant igitur cunctos punire nocentes,  
 quando ad me uenient? sed et exorabile numen  
 fortasse experiar; solet his ignoscere. Multi

82 Mineruae *codd.*: Mineruae et *Jortin*

86 in *SGU*: om. *P. Vat. Pal. 1701*: qui in  $\Phi$ . qui *PSAGU*: iam  $\Phi$ : casibus  $\Phi$ .:  
 lapsibus *FZ*. ponant  $\Phi$ : ponunt *KL*

90 *deleuit Jahn*

92 decernat  $\Phi$ : decernit *F*: decernet *LZ*

93 irato *codd.*: aurato *Scholte*

97 nec *PS* $\Phi$ : ne *FGOU* Ladas *PSGZS*: laudas  $\Phi$

101 *deleuit Nisbet*. curant  $\Phi$ : curent *GLU*



if no human being shares the knowledge. Look at how  
 loudly he denies it, the fixed nature of his lying face as  
 he swears by the rays of the sun, by the Tarpeian thunderbolts,  
 the lance of Mars and the arrows of the Cirrhaean prophet,  
 by the darts and the quiver of the girl huntress, 80  
 by your trident, O Neptune father of the Aegean sea;  
 he also includes the bow of Hercules and the spear of Minerva –  
 whatever weapons the heavenly weapon-chests have.  
 If he is also a father, then he says ‘may I eat the weeping head  
 of my son  
 boiled and dripping with Egyptian vinegar!’ 85  
 There are men who attribute everything to the accidents  
 of fortune,  
 who do not believe that the world moves because of any  
 guiding hand,  
 as nature turns the wheels of the day and the year.  
 These men are therefore fearless in touching any altars.  
 [Another man fears that punishment may follow his crime.] 90  
 This man however does believe in the existence of gods and still  
 perjures himself, telling himself this:  
 ‘let Isis decide whatever she wishes to do with my body,  
 let her strike my eyes with her angry rattle,  
 so long as I can keep hold of the cash I am denying – even if I  
 am blind.  
 Tuberculosis, festering sores and losing half a leg 95  
 are all worth it. Ladas, if he were poor, would not hesitate  
 to wish for the rich man’s  
 gout, if he is not in need of Anticyra or  
 Archigenes. For what glory does a swift foot  
 offer, and the famished branch of an olive from Pisa?  
 The wrath of the gods may be great but it is certainly slow; 100  
 therefore if they make it their business to punish every  
 guilty man,  
 when will they come to me? Anyway I will possibly find that  
 the divine power  
 can be swayed by prayer – it does tend to forgive sins like this.  
 Many men

committunt eadem diuerso crimina fato:  
 ille crucem sceleris pretium tulit, hic diadema.' 105  
 sic animum dirae trepidum formidine culpae  
 confirmat, tunc te sacra ad delubra uocantem  
 praecedat, trahere immo ultro ac uectare paratus.  
 nam cum magna malae superest audacia causae,  
 creditur a multis fiducia. mimum agit ille, 110  
 urbani qualem fugitiuus scurra Catulli:  
 tu miser exclamas, ut Stentora uincere possis,  
 uel potius quantum Gradius Homericus, 'audis,  
 Iuppiter, haec nec labra moues, cum mittere uocem  
 debueris uel marmoreus uel aeneus? aut cur 115  
 in carbone tuo charta pia tura soluta  
 ponimus et sectum uituli iecur albaque porci  
 omenta? ut uideo, nullum discrimen habendum est  
 effigies inter uestras statuumque Vagelli.'  
 accipe quae contra ualeat solacia ferre 120  
 et qui nec Cynicos nec Stoica dogmata legit  
 a Cynicis tunica distantia, non Epicurum  
 suspicit exigui laetum plantaribus horti.  
 curentur dubii medicis maioribus aegri:  
 tu uenam uel discipulo committe Philippi. 125  
 si nullum in terris tam detestabile factum  
 ostendis, taceo, nec pugnis caedere pectus

105 sceleris pretium *PSAFGU*: pretium sceleris  $\Phi$

107 confirmat *Sang.FGLUZ*: confirmant *PSAHKOT*: confirmans *coni. Hermann*

108 uectare *Nisbet*: uexare *codd.*

109 *damnauit Knoche*

115 debueris  $\Phi$ : debueras *AK*

119 Vagelli *PSFGUΣ*: bacilli *vel* bathylli  $\Phi$

123 suspicit *PFGU*: suscipit  $\Phi$

125 uenam  $\Phi$ : ueniam *PU*

commit the same offences with widely different outcomes.  
That man gets crucified as payment for his crime, this one  
gets a crown.'

105

This is how he strengthens his spirits, trembling as they are  
with fear of  
a dread accusation; and then, when you are summoning him  
to the holy shrine,

he gets there first, more than ready to pull you there of his  
own accord, or to drive you there himself.

For when a bad case is backed up by a lot of brass neck, then  
many people find confidence convincing. He is acting out  
a comedy,

110

like the runaway joker of witty Catullus  
while you bawl out laments enough to be able to drown  
out Stentor

or rather as loud as Mars in Homer: 'do you hear this,  
Jupiter? You don't move your lips although you should have said  
something, even if you are made of marble or bronze? Why else  
do we put our pious incense, once the paper has been unwrapped,  
on

115

your charcoal along with a cut calf's liver and a pig's white  
caul? As I see things, there is no difference to be drawn  
between your statues and the image of Vagellius.'

Take on board now what forms of consolation a man would be  
able to

120

bring you in response: not a man who has read the Cynics  
or the Stoic precepts –

Stoics who differ from the Cynics only in the tunic – nor who  
looks up to Epicurus, happy among the seedlings of his little  
garden.

Let sick people who are in a critical condition be looked after  
by the greater physicians –

entrust *your* pulse even to a student of Philippus.

125

If you can point to no other deed on earth which is so disgusting  
as this, then I will be quiet and will not stop you from beating  
your breast

te ueto nec plana faciem contundere palma,  
 quandoquidem accepto claudenda est ianua damno,  
 et maiore domus gemitu, maiore tumultu 130  
 planguntur nummi quam funera; nemo dolorem  
 fingit in hoc casu, uestem diducere summam  
 contentus, uexare oculos umore coacto:  
 ploratur lacrimis amissa pecunia ueris.  
 sed si cuncta uides simili fora plena querella, 135  
 si deciens lectis diuersa parte tabellis  
 uana superuacui dicunt chirographa ligni,  
 arguit ipsorum quos littera gemmaque princeps  
 sardonichum, oculis quae custoditur eburnis,  
 ten, o delicias, extra communia censes 140  
 ponendum. quid? tu gallinae filius albae,  
 nos uiles pulli nati infelicibus ouis?  
 rem pateris modicam et mediocri bile ferendam,  
 si flectas oculos maiora ad crimina. Confer  
 conductum latronem, incendia sulphure coepta 145  
 atque dolo, primos cum ianua colligit ignes;  
 confer et hos, ueteris qui tollunt grandia templi  
 pocula adorandae robiginis et populorum  
 dona uel antiquo positas a rege coronas;  
 haec ibi si non sunt, minor exstat sacrilegus qui 150

- 131 dolorem *PAGKU*: dolores  $\Phi$   
 132 hoc casu *PSGOU*: occasu  $\Phi$  diducere *PHKOT*: deducere  $\Phi$ .  
 134 uersum *delebat Heinrich*  
 136 parte *PSAFGU*: in parte  $\Phi$   
 137 ligni *codd.*: lini *Salmasius, Heinsius*  
 139 sardonichum *PGU Sang.*: sardonicus  $\Phi$   
 140 ten o *PA*: te nunc  $\Phi$ : ten et *Manso*  
 141 quid? *Heinrich*: quia *codd.*: albae *codd.*: *Afrae Rupertius*  
 142 uiles *PAGOU*: uilis  $\Phi$  pulli *PA*: populi *GU*: populus  $\Phi$   
 143 ferendam *codd.*: ferenda *P*  
 146 dolo *codd.*: oleo *Markland*  
 147 ueteris *codd.*: ueteres *P* qui tollunt *codd.*: tollunt qui *HO*  
 150–153 *deleuit Willis*.

with your fists or slapping your face with a flat palm;  
since now that the loss has been suffered the house must be  
shut up,  
as the cash is lamented with greater groaning, greater distress  
of the 130  
house, than deaths would be. Nobody feigns grief  
in this situation, happy just to rend the edge of his cloak  
and to rub his eyes with forced tears.  
Lost money is cried over with tears that are real.  
But if you see all the courts packed full of similar grievances, 135  
and if (once the other side has read through the documents  
ten times over)  
the other side say that the signature is worthless and the tablet  
a waste of wood –  
even though they are proved wrong by the handwriting and the stone  
(a prince  
among sardonyx) which is kept safe in ivory boxes –  
you – oh you special case – you think that you deserve  
to be considered 140  
outside the common run of people? What? Are you the son of  
a white hen  
while we are the cheap grey chicks born of unpromising eggs?  
What you are suffering is only modest and should be endured  
with a moderate amount of wrath  
if you could only turn your eyes to greater crimes. Compare  
the hired mugger, the fires started with sulphur 145  
and with malice, when the door catches the first flames.  
Compare those men also who steal the imposing chalices  
from the old  
temple – objects of venerable rust and gifts of nations,  
along with coronets put there by a king many years ago.  
If things like this are not available, then there is a small-fry  
temple-robber 150

radat inaurati femur Herculis et faciem ipsam  
 Neptuni, qui bratteolam de Castore ducat;  
 [an dubitet solitus totum conflare Tonantem?]  
 confer et artifices mercatoremque ueneni  
 et deducendum corio bouis in mare, cum quo 155  
 clauditur aduersis innoxia simia fatis.  
 haec quota pars scelerum, quae custos Gallicus urbis  
 usque a lucifero donec lux occidat audit?  
 humani generis mores tibi nosse uolenti  
 sufficit una domus; paucos consume dies et 160  
 dicere te miserum, postquam illinc ueneris, aude.  
 quis tumidum guttur miratur in Alpibus aut quis  
 in Meroe crasso maiorem infante mamillam?  
 caerulea quis stupuit Germani lumina, flauam  
 caesariem et madido torquentem cornua cirro? 165  
 [nempe quod haec illis natura est omnibus una.]  
 ad subitas Thracum uolucres nubemque sonoram  
 Pygmaeus paruis currit bellator in armis,  
 mox inpar hosti raptusque per aera curuis  
 unguibus a saeua fertur grue. si uideas hoc 170  
 gentibus in nostris, risu quatiare; sed illic,  
 quando eadem adsidue spectantur proelia, ridet  
 nemo, ubi tota cohors pede non est altior uno.  
 ‘nullane peiuri capitis fraudisque nefandae  
 poena erit?’ abreptum crede hunc grauiore catena 175

153 *deleuit J. D. Lewis. dubitet Φ: dubitat F. solitus codd.: solitumst Munro:*

*stolidus H. Valesius: solus Leo: solidum Bailey.*

154 *artifices PAGKU: artificem Φ*

158 *occidat PAGKU: occidit Φ*

164 *Germani codd.: Germanus Willis. flauam codd.: flauam et Guyet*

165 *madido...cornua cirro codd.: madidos in cornua cirros Salmasius*

166 *del. Markland, Pinzger; secl. Braund, Housman, Willis, Clausen*

170 *hoc codd.: haec U*

171 *quatiare sed Φ: quatiere sed GKU: quatiaris et FLOZ*

172 *susp. Ruperti: quando Jacobs: quanquam codd. spectantur AFGKU:  
spectentur PHLOTZ*

174 *peiuri SA: peiori P: periuri Φ*

to scrape the thigh of gilded Hercules and the actual face  
of Neptune and to strip the gold-leaf from Castor.

[Or would he check himself, a man who is in the habit of melting  
down the whole of the Thunderer?]

Compare too the manufacturers and the trader in poison  
and also the man who deserves to be chucked into the sea  
in a bull's hide,

155

having the innocent ape locked up with him and suffering  
his adverse fate.

What fraction is this of the crimes which Gallicus, the guardian  
of the city,

listens to from sun-up right until light dies?

You wish to learn about human behaviour?

One house is enough. Spend a few days there and –

160

when you have come back from there – dare to call yourself  
unfortunate then.

Who is amazed at a swollen throat in the Alps, or who  
[is amazed at]

a breast in Meroe bigger than its fat infant?

Who is surprised at a German's blue eyes and yellow  
hair spinning horns with its wet curls?

165

[this is because all these folk have this single nature.]

A Pygmy warrior in his tiny armour runs against

the sudden noisy cloud of Thracian birds, but is

no match for the foe and is quickly whipped up through the air  
by their crooked

talons and carried off by the savage crane. If you were to see this 170  
in our country, you would shake with laughter: but in that country  
the same battles are watched constantly and so nobody  
laughs. There the whole platoon is no taller than a foot.

“So is there to be no punishment for the perjurer and his  
unspeakable

deception?” Just think that he has been hauled off at once with 175

protinus et nostro (quid plus uelit ira?) necari  
 arbitrio: manet illa tamen iactura nec umquam  
 depositum tibi sospes erit, sed corpore trunco  
 inuidiosa dabit missus solacia sanguis.  
 ‘at uindicta bonum uita iucundius ipsa.’ 180  
 nempe hoc indocti, quorum praecordia nullis  
 interdum aut leuibus uideas flagrantia causis.  
 [quantulacumque adeo est occasio sufficit irae.]  
 Chrysippus non dicet idem nec mite Thaletis  
 ingenium dulcique senex uicinus Hymetto, 185  
 qui partem acceptae saeua inter uincla cicutae  
 accusatori nollet dare. [plurima felix  
 paulatim uitia atque errores exuit, omnes  
 prima docens rectum, sapientia.] quippe minuti  
 semper et infirmi est animi exiguique uoluptas 190  
 ultio. continuo sic collige, quod uindicta  
 nemo magis gaudet quam femina. cur tamen hos tu  
 euasisse putes, quos diri conscia facti  
 mens habet attonitos et surdo uerbere caedit  
 occultum quatiente animo tortore flagellum? 195  
 poena autem uehemens ac multo saeuior illis  
 quas et Caedicius grauis inuenit et Rhadamanthus,  
 nocte dieque suum gestare in pectore testem.  
 Spartano cuidam respondit Pythia uates  
 haud inpunitum quondam fore quod dubitaret 200

178 sed *codd.*: si *Weidner et Markland*

179 missus *Wakefield*: minimus *codd.*: solum *Housman*: nimium *Vianello*: socius  
*Courtney*: calidus *DeJonge*: saliens *dub. Nisbet*

183 *del. Jahn, Heinrich*

184 dicet *Φ*: dicit *FLU* Thaletis *codd.*: Cratetis *Jessen*

187–189 plurima – sapientia *del. Guyet*

188 exuit *Φ*: exuet *U*

189 docens *Φ*: docet *PU*

193 putes *Φ*: putas *FHZ*

195 quatiente *Φ*: quatiens *FOZ*



very heavy chains and on our own decision killed (what more could anger wish for?); the loss still remains as it was, nor will the invested money ever be safe and sound, but instead the blood let from his decapitated corpse will offer you consolation which brings hatred.

“But vengeance is a good thing which is sweeter than life itself.” 180  
Very well, the uneducated say this – people whose vitals you could

see burning up sometimes for no good reasons or for merely flimsy ones.

[in fact any opportunity, however tiny, is good enough for rage].  
Chrysippus will not say the same, nor the gentle mind of Thales  
and the old man who lived next to sweet Hymettus – 185  
the man who refused to give to his accuser any part of the  
hemlock he had received amidst his cruel chains.

[Blessed philosophy  
bit by bit strips off most vices and all errors of judgement,  
being first to teach what is right.] Vengeance is, you see,  
the pleasure of a diminished, weak and tiny mind. 190

Work this out at once for yourself from the fact that nobody  
rejoices

at revenge more than a woman. But why do you think that  
these men

have got away with it when their consciousness of their  
grim deed,

keeps them dumbstruck and flogs them with its unheard blows,  
the mind torturing them as it wields the unseen whip? 195

Their punishment is violent and much more brutal than  
the punishment which grim Caedicius and Rhadamanthus  
can devise;

they have to carry around a witness against themselves night  
and day within their breast.

The Pythian priestess made a response to a Spartan  
that one day he would be punished for even thinking about 200

depositum retinere et fraudem iure tueri  
 iurando. quaerebat enim quae numinis esset  
 mens et an hoc illi facinus suaderet Apollo.  
 reddidit ergo metu, non moribus, et tamen omnem  
 uocem adyti dignam Phoebo ueramque probauit 205  
 extinctus tota pariter cum prole domoque  
 et quamuis longa deductis gente propinquis.  
 has patitur poenas peccandi sola uoluntas.  
 nam scelus intra se tacitum qui cogitat ullum  
 facti crimen habet. cedo si conata peregit? 210  
 perpetua anxietas nec mensae tempore cessat  
 faucibus ut morbo siccis interque molares  
 difficili crescente cibo, Setina misellus  
 expuit, Albani ueteris pretiosa senectus  
 displicet; ostendas melius, densissima ruga 215  
 cogitur in frontem uelut acri ducta Falerno.  
 nocte breuem si forte indulsit cura soporem  
 et toto uersata toro iam membra quiescunt,  
 continuo templum et uiolati numinis aras  
 et, quod praecipuis mentem sudoribus urguet, 220  
 te uidet in somnis; tua sacra et maior imago  
 humana turbat pauidum cogitque fateri.  
 hi sunt qui trepidant et ad omnia fulgura pallent,  
 cum tonat, exanimes primo quoque murmure caeli,  
 non quasi fortuitus nec uentorum rabie sed 225

205 Phoebo *Jacobs*: templo *codd.*: adyto dignam templi *Markland* probauit  $\Phi$ :  
 probabit *P*.

208 uersum *damnavit Weidner*. sola *GKTU*: saeua *PAHO*: scaeua *FLZ* uoluntas  
*AFGUS*: uoluptas *PΦ*

209 tacitum *codd.*: tacitus *coni. Scholte*

210 cedo si *codd.*: quod si *Markland*

212 ut *PAU*: et  $\Phi$

213 Setina *Herelius et Withof*: sed uina *codd.*

215 melius *codd.*: mulsum *Scholte*

216 Falerno *codd.*: Falisco *Nisbet*

223 fulgura *codd.*: fulmina *recentiores nonnulli*

hanging on to a sum deposited with him and for shoring up  
 his deceit with an  
 oath. He was inquiring about the attitude of the divinity  
 and whether Apollo was urging this deed on him.  
 He gave the money back, but out of panic rather than principle  
 and all the same  
 he proved every word of the shrine to be worthy of Phoebus  
 and true 205  
 when he was wiped out together with all his offspring and home  
 and relatives however distantly linked to him.  
 Simply wanting to do wrong incurs these punishments;  
 as anyone who thinks about any crime in his head without  
 speaking it aloud  
 carries the charge of the deed with him. What, then, if he has  
 carried out his efforts? 210  
 His anxiety is incessant and does not let up even at dinner-time.  
 His throat is dry as if with plague and the indigestible food swells  
 up inbetween his molars. The poor man spits out Setian wine,  
 and doesn't like the costly antiquity of old Alban either.  
 Show him something better and a packed set of wrinkles is 215  
 riven into his forehead, pulled tight by the Falernian [wine]  
 just as if it were sour.  
 If by any chance his anxiety has allowed him a short sleep, and  
 his limbs, after tossing all over the bed are now resting, then  
 at once he sees the temple and the altars of the abused deity,  
 and also – something which harasses his mind with superlative  
 sweating – 220  
 he sees you in his dreams. Your ghost, god-given and larger  
 than anything  
 human, distresses the fearful man and compels him to confess.  
 These are the men who tremble and go pale at every stroke  
 of lightning,  
 who, when it thunders, go faint at even the first rumbling  
 of the heavens,  
 as if this is not mere chance nor something caused by the madness  
 of the winds but is 225

iratus cadat in terras et iudicet ignis.  
 illa nihil nocuit, cura grauiore timetur  
 proxima tempestas uelut hoc dilata sereno.  
 praeterea lateris uigili cum febre dolorem  
 si coepere pati, missum ad sua corpora morbum 230  
 infesto credunt a numine; saxa deorum  
 haec et tela putant. pecudem spondere sacello  
 balantem et Laribus cristam promittere galli  
 non audent; quid enim sperare nocentibus aegris  
 concessum? uel quae non dignior hostia uita? 235  
 [mobilis et uaria est ferme natura malorum.]  
 cum scelus admittunt, superest constantia; quod fas  
 atque nefas tandem incipiunt sentire peractis  
 criminibus. tamen ad mores natura recurrit  
 damnatos fixa et mutari nescia. nam quis 240  
 peccandi finem posuit sibi? quando recepit  
 eiectum semel attrita de fronte ruborem?  
 quisnam hominum est quem tu contentum uideris uno  
 flagitio? dabit in laqueum uestigia noster  
 perfidus et nigri patietur carceris uncum 245  
 aut maris Aegaei rupem scopulosque frequentes  
 exulibus magnis. poena gaudebis amara  
 nominis inuisi tandemque fatebere laetus  
 nec surdum nec Teresian quemquam esse deorum.

226 iudicet *codd.*: uindicet *Courtney*

230 ad *mss.*: in *Nisbet*

236 *del. Jahn*

237 quod *PΦ*: quid *U Vat.* 3288

239 recurrit *Φ*: cucurrit *O*

242 ruborem *Φ*: pudorem *HO*

247–248 amara nominis *codd.*: aperta numinis *Jessen*

249 surdum *codd.*: Drusum *Courtney, Willis*

rather a case of angry fire falling to earth and judging us.  
 If that storm did no harm, the next one is feared with greater  
 anxiety as if it were deferred by this calm weather.  
 What's more, if they begin to suffer a pain in the side  
     accompanied by  
 insomniac fever, they think this is a disease sent to their bodies      230  
 by an angry divinity; they regard these as the rocks and  
 spears of the gods. They don't dare to pledge a bleating beast to a  
 shrine or to promise the crest of a cockerel to the household  
 gods; for what hope is allowed to guilty people when they  
     are sick?  
 or which sacrificial victim is not more deserving of life?      235  
 [As a rule, the nature of bad men is fickle and changing.]  
 When they are committing a crime they have plenty of resolve;  
     they finally  
 begin to feel what is right and wrong when the crimes have been  
     carried out.  
 Yet their nature rushes back to the ethical standards  
 which they have rejected, as their nature is in fact fixed  
     and does not know how to change. For who ever      240  
 set a limit to his own criminality? When did he ever welcome  
     back  
 the blush of shame when once it has been removed from  
     his brazen brow?  
 Is there any man alive who you will see to be content with just one  
 crime? Our cheat will put his feet into the trap  
 and he will endure the hook in a dark prison      245  
 or the cliff and rocks of the Aegean sea now crowded  
 with famous exiles. You will crow over the unpleasant  
     punishment  
 meted out to this hateful individual and you will finally admit  
     in your joy  
 that not one of the gods is deaf or a Tiresias.